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WEEKLY REVIEW.

—We mentioned in January that we had received from readers of the Bombay Guardian a type-writer. We have been using it constantly now for more than two months, and feel constrained to give a new testimony to the value of this machine. We had not the slightest conception that we should find it such a help as it proves to be. We are able to do about twice as much writing with it in a week, as we were able to do with a pen, and that with far less strain upon the mind. We infer that the mind is much more tasked in directing the muscles of the hand in writing, than it is in the muscular action involved in type-writing. This may be owing to the fact that in the latter there is a much greater variety of muscular play than in ordinary writing, all the fingers being engaged, and the action changing at every moment and there being a free movement of the arms. To persons of weak lungs, we should think it would be invaluable, as it does not require any stooping over. The more we become acquainted with the machine the more we admire the way in which such very diverse operations are controlled by the simplest manipulation. The operator has only to strike the keys, the stroke given to one of these not only prints the particular letter designated by the key, but moves on the cylinder which carries the paper one space, in readiness for the next stroke, and also moves forward the ribbon which has the coloring matter and at a very different rate of progress from that required for the cylinder, and (it may be) in a different direction. This ribbon needs no fresh supply of colouring matter so far as our observation goes. If any thing the colour is deeper than when we began to use the machine. When the ribbon is wound off from one cylinder to another a slight change in the position of a screw reverses the action and the ribbon is then carried in the other direction, feeding the empty cylinder. A bell notifies that the end of a line has been reached, and the pressure of a handle not merely moves the paper back to the starting place but carries it one line forward. The space between the lines can be made broad or narrow by a very simple contrivance. Other improvements may be thought of hereafter, but as it is it seems to us very near perfection.

—With great jubilation the *Bombay Catholic Examiner* gives an account of the secession of a large body of Native Christians in the Ahmednuggur Collectorate, from the S. P. G. Mission to the Roman Catholic Church. The account fills several columns. Our readers are aware that for forty years and more the American mission have been carrying on work in the Ahmednuggur field, with considerable success, especially but by no means exclusively among the Mahars. They have striven with great perseverance and self-denial to raise the converts by careful instruction, secular and religious, chiefly in the vernacular, so as to fit them to take their part in advancing the true interests of their country. In more than 20 different places they have been permitted to form churches, to give these infant churches native ordained pastors, supported wholly or in part by their own flocks. They who are acquainted with the facts of the case, consider that the Christians connected with these churches, while far from the highest type of Christians, yet compare well with the generality of Native or English Christians. Whatever they were, they excited the cupidity of Bishop Douglas. Instead of encouraging the occupation of the vast unevangelized districts of Western India, he called upon his church-people to enter the various fields where the American Marathi Mission was planted. We lifted our voice in indignant protest at the time, as did other friends of righteousness. In vain. The proposed missions were established; funds and men were found; and it soon became known among the converts that a new Christian mission was there ready to receive with open arms those who came to them, able to supply their temporal needs, and enjoying a prestige that did not belong to the American missionaries, being *surkari* or connected with Government. This absurd claim was grounded on the fact that the Bishop was the head of the ecclesiastical establishment in Bombay. There were some Christians who had found the discipline of the Am. Miss. Church rather too stringent for them; these entered into the service of the S. P. G. and then began to proselytize very diligently. It is remarkable however that while a certain number of converts have been gathered into Bishop Douglas's mission a strange fatality has removed one after another of the missionaries engaged in this undermining work. At last even the Rev. Mr. Barker, about whose sanity doubts have been sometimes expressed, was removed. Now came the time of retribution. As these men sowed so they have reaped. The identical tactics on which they relied, have been turned against them, nay, the very men who took the lead in rallying the converts to the S. P. G. standard, have now taken the lead in inviting the Roman-Catholic Bishop to plant his tabernacle there. Meantime, the American mission has gone quietly on, doing faithfully the work given it to do, and it has enjoyed a greater measure of success than for some years previous.

We have no partialities in this matter. We can very heartily wish God speed to any body of missionaries who preach the simple Gospel, and seek to bring sinners to the knowledge of Christ We rejoice in the progress of Church of England Missions, recognizing that they have been greatly honoured of God in the work of spreading the Gospel in India. But what has now come to pass, was distinctly foreseen by us. We could not approve of Bishop Douglas' scheme, because we saw that the tendency of this work was toward Rome. There are earnest, able and pious men among the missionaries of the S.P.G.; are they where they should be? This Mr. Barker is said by the *R. C. Examiner* to have had an interview with Bishop Meurin last month, when he expressed his belief in this work, this secession to Rome, as of God, and said he was glad the Christians had not fallen into the hands of the Am. Missionaries, *who had not the sanctifying grace.*

—At the Annual Meeting of the friends of the Indo-British Institution, H. E. the Governor presiding, the report was read, showing a marked increase of income. The total income exceeded the expenditure by Rs. 3406. Number of boarders, 81. The scholars passed a successful examination. H. E. in his speech called attention to the character of the education given in this institution which he described as plain, useful and practical.

—We are requested to mention that ground has been broken for the erection of the proposed Meth. Episc. Church-building on Grant Road, and that all who are disposed to aid in the enterprise will please send their contributions to the Rev. I. F. Row, 50 Grant-road. Many are aiding by monthly subscriptions, and there is no objection to this method. Only a portion of the money necessary for the erection of the edifice has as yet been secured. A handsome design, prepared by Mr. J. Morris, C. E. has been accepted.

—We find the following interesting statement in the *Times of India:* at Surat a deputation of public-house keepers waited upon the Collector, protesting that the inhabitants of that place had treacherously conspired together not to purchase any more spirits from the shops and not to drink any more toddy until the "trades licence tax" was abolished. It seems that the Suratees wish to wound Government where it is most vulnerable, and they think that nothing will be so likely to bring the Government to its senses as to deprive it of the abkaree revenue by agreeing not to drink any liquor. It appears to us a capital way of manifesting dissatisfaction. Later accounts—alas!—tell us that the liquor-shops are open, and all others shut.

—We are indebted to the *Christian* and *Word and Work* for copious accounts of a conference held at Mildmay, London, Feb. 26-28, on the Second Coming of Christ. The attendance was large, at least 3000 at every meeting. We see no reason why Christians generally should not be interested in meetings of this kind, when carried on in a kindly and uncontroversial spirit. To some, it seems that certain important truths are apt to be lost sight of in premillennial conferences; to others, it appears that the things that are made prominent on these occasions, are quite too much lost sight of by Christians generally. For our own part, we can easily conceive that when prophecy is fulfilled it will be found that both were right in advocating their peculiar views, and wrong in taking it for granted that these views were mutually opposed to each other. We believe that what the Gospels speak of as the coming of the Son of Man, is an event which may be very soon looked for, if not now; but with regard to the concomitants and consequences of this event, we do not altogether see with our premillennial brethren. We do not believe that the coming of Christ will be in any way that shall discredit or throw into the shade the mission of the Holy Spirit, and whatsoever savours of this in the remarks of our premillennial brethren, is in our opinion ill-advised. So far from admitting for a moment that there can be any kind of rivalry between the work of the Spirit and that of Christ, we would strongly maintain that the greatest and most glorious manifestation of the power of the Holy Spirit, will be identical with the event spoken of as the advent of the Son of God. As we understand the matter, there can be no manifestation of Christ that shall subdue his enemies under him except by the operation of the Spirit. "He shall glorify me." A sight of Christ in his body, even in his glorified body, might inspire awe, and might be of value in the way of evidence; but the saving knowledge of Christ can only be by the Holy Spirit. The union of Christians spoken of in our Lord's prayer of John xvii, with which is also connected the conviction of the world, can only be the work of the Spirit. We hope to find space for some of the things said at the Mildmay Conference.

—At the time we write, a declaration of war by England against Russia is hourly expected. The simple fact that Russian influence takes the place of Turkish in the Asiatic Provinces of Turkey,

does not appear to us a justifying cause of war. The Muscovite rule we do not admire, and we heartily wish for the Provinces something better; and the terms of the treaty between the two lately-conflicting powers, are decidedly oppressive and are calculated to make the Turkish Government more despotic than before. Still, all these possibilities were involved in the declaration of war made a year ago, and England tacitly consented that the matters in dispute should be decided by force of arms. The attitude which England has assumed may possibly have the effect of moderating the conditions imposed on Turkey by Russia, and if so we may yet obtain a pacific solution of the imbroglio. If, on the contrary, England should go to war with Russia, we think it not unlikely that it may result in a more complete disintegration of the Turkish Empire, than has yet taken place.

—A CORRESPONDENT of the *Dnyanodaya* gives an account of a visit paid by him to the Roman-Catholic Church in Ahmednuggur, at the instance of some of the lately lapsed Christians. It so happened that the Bishop was just then engaged in giving the proselytes their first instructions in certain weighty matters of the new faith, such as these: making obeisance to the bishop; manner of receiving the Holy Communion; the sign of the cross, different ways of making it; the sign of repentance, how made; the Scriptures not to be even touched by the laity, as they are weapons that the priest alone may handle. To give them an opportunity of reviewing the important things they had learned the bishop withdrew for ten minutes. He then learned that the visitors were protestants, and immediately returning addressed them in great wrath, as though they had committed some great crime in coming there. Those who had asked them to come had not anticipated that they would come just when the bishop would say things so little in conformity with the teaching of the Bible. Among other things, the Bishop told his converts that the baptism they had received from the Am. Missionaries or from Mr. Barker was of no use, these persons being quite unauthorized; he would give them the genuine thing. The Bishop further taught them how to pray to Mary, to Jesus, to God, to the Apostles, &c. In this connection, we repeat an incident of which we have just been told. An acquaintance was conversing with a Romanist; the latter denied that Catholics worshipped Mary; he had a book in his hand which the Protestant asked to look at; it was entitled, The True Sodalist; opening it what should meet the eye of our friend but a prayer to the Virgin Mary, in which occur these words: "wicked men seek to abolish the *worship* of the Virgin Mary!"

—WE are sorry to see a notice of the death of the Rev. Mr. Fuchs a missionary of the Ch. Miss. Society in N. India, since 1847.

—WE have received from the Bombay Tract and Book Society copies of the following works, mostly reprints: The Watchman's Voice; Cocoa-nut-Day; The Mohurrum; A Russian Slave; Is man a responsible being? All in Marathi; and Friendly Words to Educated Natives, in English.

COMMUNICATED.

WE commend to the favourable consideration and liberal support of all Protestant denominations in this Presidency, and elsewhere, the efforts now being made at Mhow, in Central India, to complete the Methodist Episcopal Church at that large and highly important Station. The Rev. M. H. Nichols, of the American Methodist Episcopal Church, has, seconded by a few friends and well wishers, commenced the erection of what promises to be a handsome, substantial, and very suitable building. The foundations are in, and the walls raised to a considerable height, but the good work is at a stand still for want of funds, and only a few thousand Rupees are need to complete that which, when finished, will be a handsome, commodious, and serviceable building. It will be situated close to the Travellers' Bungalow and near to the barracks occupied by the European troops. Besides a place of worship, capable of seating nearly 500 people, it will afford comfortable accommodation for the resident Pastor, also for Sunday and day schools, and will be available, when required, for tea and temperance meetings, and for all public meetings which may be convened for the promotion of religion and religious objects. It is intended to place it at the disposal of other Christian denominations whenever not absolutely required for the usual or special services of the Methodist people in the Station. Donations will be thankfully received by the undersigned.—

Rev. M. H. Nichols.
~~Lieut.-Col. Van Heythuysen.~~ —
Capt. Prideaux } 6th Regt.,
Dr. A. M. Rogers. } Bo. N. I.
Mhow.

Mhow, 2nd April 1878.

The Bombay Guardian.

SATURDAY, APRIL 6, 1878.

PENTATEUCH ENUMERATIONS.

MANY of Colenso's arguments against the credibility of the Mosaic writings, are based upon the assumption that the Israelites are represented to have been some millions in number, at the time of the Exodus. It is ordinarily supposed that the number 600,000 is limited to the adult males. This certainly seems to be the representation; but a careful study of all the passages bearing on the subject, leads rather to the opinion that this number can only refer to the entire number of the Israelites. The first statement occurs in Exodus xii. 37: "The children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children." The reader will observe that the words "that were" are not in the original. The statement is that the children of Israel were 600,000 on foot, men besides children. If the number had reference to the adult males only we would have naturally expected the words 'besides *women* and children.' We understand the writer as saying that the children of Israel, adults and children, numbered 600,000. A very strong confirmation of this is to be found in the fact that the entire number of the first-born males among the children of Israel, a year after the Exodus, was 22,273. These first-born males belonged to the Lord; but the Lord accepted the tribe of Levi in their stead. The male Levites numbered 22,000. Let us look at these two enumerations. Supposing the entire body of Israelites to have numered 600,000, the number of familes would be about one fifth of this, say 120,000. The number of first-born males would be about one in every five. Allowing five to each family, this would give about 24,000 for the number of first-born males. There is then a slight deduction to be made for the male infants less than a month old. These could not have amounted to more than a fraction of one per cent. So we find the estimate of 600,000 for the entire number fully borne out by this statement of the number of the first-born. But on the supposition that the adult males were 600,000 the number of first-born males would have been considerably over 100,000. Again: if all the males of the tribe of Levi were only 22,000, the whole tribe could not have numbered more than about 50,000. Multiply this by twelve, the number of the tribes, and we have 600,000.

But when we turn to the first chapters of the book of Numbers, containing the details of the census taken, the language used seems to convey a meaning directly opposed to the opinon we have been favouring. The command is thus worded: "take ye the sum of all the congregation of the children of Israel, after their families, by the houses of their fathers, with the number of their names, every male by their polls; from twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies." We are then told that they assembled all the congregation together, and they declared the pedigrees after their families, by the house of their fathers, according to the number of the names, from 20 years old and upward by their polls. Then follows the enumeration of the several tribes closing with these words: "so were all those that were numbered of the children of Israel, by the house of their fathers, from 20 years old and upward, all that were able to go forth in Israel; even all they that were numbered were 603,550 Now at the first glance, this appears to be the enumeration of the fighting men alone. Yet the wording is peculiar. The language is technical. The ~~command was to take~~ the sum of *all the congregation* of the children of Israel. What was wanted was a census of all the Israelites. But why then this constant reference to the males over 20 years of age? Our own idea of the matter is this. The officers appointed to take the census did not summon before them every individual Jew, young or old, male or female; but only the adult males; each of these males reported the number of persons belonging to the family which he represented. The name of the representative male would be written down, and opposite it the number of persons whom he represented. As we have said, the language used is technical, and would involve no ambiguity to those who were living at the time and familiar with the technicalities. In like manner, many of the technicalities of our modern law language would be very bewildering to people of another age, not familiar with them. In Numbers II. we have an enumeration of the tribes in the order of their encampment. First is the camp of Judah; his host and they that were numbered of them were 74,600, the same as in Ch. i. But it is certain that the women and the children were not separated from the adult males in the encampment, and it is most reasonable to suppose that they are included in this enumeration. Again, it is to be remarked that in the book of Joshua, where we have these troops in active service, we have nothing to intimate that there were several hundred thousand men in the field. It was not by the force of irresistible numbers that they got the land into their possession, but rather in such a way as made it very evident to their enemies that the Lord God was with them.

In the 26th chapter of Numbers we have an account of another census taken after the forty years of wandering. The number of each tribe is thus stated: These are the families of the Reubenites and they that were numbered of them were 43,750. At the close we have: these were the numbered of the children of Israel, 601,730.

We hold therefore that it is a mistake to suppose that the Israelites who came out of Egypt were two and a half or three millions in number, or that they are so represented in Scripture. But it is against this supposition that Colenso raises his numerous and often forcible objections. Now if Scripture does not require us to believe that such were the numbers that came out of Egypt, if the whole number did not exceed 600,000, the objections of Colenso fall to the ground. If he had employed a little of his critical keenness in showing that the commentators have mistaken the meaning of the Mosaic books on this point, it would have been a worthier employment of his powers. This however is another instance in which the cause of truth will have perhaps gained in the end, by the very assaults made upon the supposed teaching of the Bible.

THROUGH NATURE TO CHRIST. II.

CONTINUING our notice of the book thus named, we extract from a chapter entitled 'the gains of the worship of nature,' the following passage:

"What the world needed was some man who should concentrate in himself for the help of men all those beneficent forces by which nature is bent on regenerating mankind, so that his life might be the natural life of all. He was to do for us the work of the family by giving us a new and higher consciousness of sin, a new ideal of the fatherhood, and a new idea of the faith and love of little children. He was to do the work of society by knitting, not one nation but all the nations of the world together in the bonds of a brotherly amity. He was to do the work of nature by exhibiting to us the laws of nature as identical with the will of God, by triumphing over the weakness of life while submitting to it, by conquering death itself while entering the grave, and thus

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by manifesting alike, through his life and through his death, that instead of rebelling against nature, and instead of crouching before nature, if we will become little children in obedience to the divine will working through nature, we shall find ourselves at once in harmony with nature and with God. Lastly he was to do the work of death by dying that he might triumph over death, living forever in the hearts of his mourning friends, and afterwards in the hearts of generation after generation of those who though they had not seen him, would none the less be drawn within the scope of His Spirit. But if you ask me *how* was the new redeemer to do all this? I should reply by being a consumate man, as far superior to ordinary men as the truth is superior to even the very best of illusions."

The question arises, how came Jesus to be this consummate man, this unapproached embodiment of truth? If we accept Christ's own account of himself that he came down from above, that in him was the plenitude of Divine power (John v.) all becomes explicable. But when we deny the supernatural, we are perplexed with a thousand incompatibilities between what we know as nature and what we see in Christ. Let us look at this Redeemer of society at the moment when he lies in the grave of Joseph of Arimathea. His life as regards this world has passed away; he has no more influence to bring to bear upon this world. The disciples upon whom he has bestowed such special pains are at this crisis good for nothing. The very ascendency exercised upon them by Christ during his life has only incapacitated them for standing alone. They remember his beautiful words, but the thought that his enemies had triumphed over him and put him to an ignominious death, makes the recollection excruciating. If Jesus, to whom they looked up as a superior being, was not able to defend himself from the hands of his enemies, how could they expect to face a frowning world? Nor did the belief in the resurrection of Christ bring any special fitness for the great work to be undertaken by them. The great change was accomplished suddenly, in a single hour, on the day of Pentecost, when they became endued with power from on high, and became ready to suffer every thing that men could inflict, in the desire to make known to all, not merely that Christ was a wonderful teacher but that he was the Saviour of sinners.

According to Dr. Abbott, Jesus of Nazareth lived, labored, suffered and died with an absolute conviction that the impression made upon his Galilean disciples by his character, works and words, would not only live in them but render them such giants in spirituality and righteousness that they would revolutionize the world. But if there was nothing supernatural about Christ, and if he had no supernatural aid to promise his followers, how was it possible for Christ to calculate unerringly on these stupendous results? No one knew better than he did, the power of evil in this world; no one knew better than he did the fallibility of the very disciples whom he had so very laboriously trained; to maintain that he could so absolutely count upon the overthrow of the religions, philosophies and empires of the world by the simple repetition of his words and story of his death, were absurd, unless we suppose that he had an understanding with the Ruler of the universe to this effect; but such an understanding would have been supernatural.

If the belief in the supernatural is a fundamental error, as our sages of this century would have us believe, then Christ, above all men that ever lived, has given support to this error, by the very fact that he is admittedly so far above others in moral and spiritual perfection. Other founders of religion who have given their support to this belief, have been wanting in purity and excellence, and when their defects became manifest, their testimony in favor of the supernatural, ceased to have any value. But Christ is admitted to have been an incomparable witness in the respects mentioned, and his testimony in behalf of the supernatural cannot for a moment be classed with that of other men, professing other religions. So far from leading his disciples to abandon the expectation of miracles, he brought them to believe that their faith would manifest itself in miraculous works. They spent their days in preaching the resurrection of Christ; not in the sense that he lived again in their memories, but a supernatural resurrection, a divine attestation of his Messiahship. Nothing in the world is so repugnant to a genuine lover of truth as the being accredited with powers that he has not. If Jesus of Nazareth had not the power to walk on the Sea of Galilee, or to subdue the winds and the waves by a word, or to bring Lazarus forth from his grave, or to give sight to men born blind, the thought that such things would have been attributed to him by his most trusted disciples, would have been perfectly odious to him. If he had the extraordinary force of character that Dr. Abbott attributes to him, how came it to pass that he could not guard his disciples from such monstrous assertions? If he could entertain such absolute assurance regarding the influence of his teaching, how are we to explain the momentous fact that he could not keep his disciples from preparing a Gospel in which every page is replete with miraculous narratives? Our author concedes that he had such powers as no other man ever had, powers of nature such as we have not grasped, or suspected. This only made it the more important that he should have saved his disciples from attributing the works to a superhuman origin. From beginning to end, we find that Jesus was as far as possible from deprecating the idea of supernatural power present with him. He says: If I do not the works of him that sent me, believe me not. The works of my Father, they bear witness to me. When John the Baptist sent his disciples to him asking if he was indeed the Messiah, or if they should look for another, Jesus wrought a great many miracles, giving sight to the blind, cleansing the lepers &c. and then told the messengers to go and tell John what they had seen. He staked his Messiahship upon the fact that he did works beyond the power of men to do. With reference to his miracles we are told repeatedly that in them he manifested forth his glory.

Dr. Abbott disbelieves in the miracles of Christ and his apostles for the reason that almost all religions profess to have had this kind of testimony, yet we know that the pretension is baseless in the case of non-Christian religions, and we may naturally infer that it is unsupported in their case. Now we would reason differently. We would infer that it was natural for men to expect, in connection with a system of revealed religion, that its divine origin would be shown by this kind of evidence. Men expect that a message from the skies will be accompanied by celestial evidence. There is a broad distinction between the miracles of pagan systems and those of Christianity. The former speak rather to us of the corrupt imaginations of men than of the perfections of God. The works of our Lord were not merely displays of power but also of wisdom and goodness. It is by the instruction they have furnished us that we have been brought to see the absurdity of most of the miracles reported in the mythologies of men. The miracles of Jesus were eminently didactive. They are full of instruction, and to this day they furnish the preachers of the Gospel with many of their most valuable subjects. Let any one look through the Gospel of John and see how the doctrinal part is connected with the miraculous. In the 6th ch. we have an immense body of instruction and it all springs out of the miracle of the multiplied loaves. In fact one might as well separate the warp and the woof and expect to find cloth, as attempt to separate the miraculous element from the Gospels. Let the reader look at the miracles described in the Acts of the Apostles, Chs. iii, iv, v, viii, ix, &c. and see how absolutely the progress of the Gospel is there connected with the working of miracles. Then let the reader call to mind the work of modern missions; how numerous the agents; how cultivated; how advantaged in respect to the nations that send them forth &c. and account for the fact that such comparatively meagre results are obtained. But while we refer to these things we wish to have it understood that the believer has confirmation of an altogether higher character. "God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

INTERNATIONAL BIBLE STUDY.

April 14th, 1878. 2 *Chronicles* xiv. 1-11.

Asa is commended to us as one who did that which was good and right in the sight of the Lord. How valuable is this kind of testimony. We have not to wait for the judgment of the last day. We have here the opportunity of learning what it is that the Lord approves. Asa was specially characterized by a zeal for true religion. Mere zeal is not commended in the Scriptures, however sincere the individual may be. It is implied every where in the book that they who are sincerely desirous of knowing the will of God, will receive his guidance, and that men who are zealous for falsehood, persuading themselves that it is truth, are blamable for attributing their ideas to Him. The greater part of that which passes for earnest religion in the world is of the nature of impiety, because without due consideration the thoughts of mens' own minds are attributed to the Most High. This is a form of spiritual idolatry; and men go on flattering themselves that they are doing God service in an eminent degree, and all the time they are only projecting themselves into the place of God. Asa went heartily to work to extirpate idolatry in the land by drawing the attention of the people to the commandments of God and pressing upon them their obligation to obey. One might say that this was the duty of those who were set apart for the instruction of the people. But in fact it is the duty of every one; all are bound to do what they can to induce their fellow-men to obey God. The ruler is the minister of God, says Paul; how important then that he himself should be well acquainted with the law of God and that he should seek to get his people to give heed unto it. It is very certain that there is no more direct way to secure the stability and welfare of the people than by persuading them to observe diligently the laws of the Most High. There would be found a more Sovereign virtue in this than in the means of repression ordinarily relied upon. But King Asa did not content himself with a statement of God's claims; he took care that the things which were a snare to the people should be removed. He took away the strange altars, unauthorized by the Mosaic law. Here and there throughout the land there were high places that had become places of popular resort, for purposes of worship. Some of these had been frequented from the days of the ancient idolaters of the land. In some of them were idols and idolatrous symbols. In others there were no images; they were frequented by those who claimed to be the servants of Jehovah. They said, we cannot always be going up to Jerusalem to worship, and we show our piety by assembling in the neighbourhood of our own towns, for frequent worship. There was nothing to hinder the pious Jew from worshipping God to his heart's content, or from assembling with his neighbours to read the law of God and pray. But they were expressly forbidden to offer sacrifices in any place not prescribed by God, after the introduction of the Mosaic law. That which was at first a religion of convenience soon became idolatry. The idol required an idol-keeper, and this idol-keeper would do his best to magnify his office and make it profitable.

During the reign of Asa the land enjoyed great prosperity, and the king availed himself of this to put the cities in a state of defence. This was for the purpose of averting war by being prepared for it.

With regard to the immense numbers of troops mentioned in these books, we remark that they do not differ materially from the numbers that we find in other ancient historians; for instance Xerxes led an army of a million against Greece; every able-bodied man was expected to carry arms, with rare exceptions, not as in modern times when only a minority are expected to serve; we are perhaps not to understand that the sacred

writer received the numbers by inspiration, but rather gave the estimates which were found in the archives of the day; round numbers are given, because it was of no consequence that the exact figures be stated. Yet there are critics who will spend their strength in making mountains of difficulty out of these figures and forget altogether to notice the beautiful prayer offered by Asa, which has helped thousands to pray and to trust in times of peril. What a sublime position does that man occupy who can say, "O Lord thou art our God, let not man prevail against THEE."

THE HIGHER LIFE DOCTRINE TRIED.

WE again notice Dr. H. A. Boardman's book in opposition to the higher life doctrine. He says: "it is a very curious assumption of this school, that the divine commands, exhortations and promises are to be taken as involving immediate and plenary results: *e. g.* 'Who gave himself for us that he might redeem us from all iniquity.' 'The very God of peace sanctify you wholly.' 'He that dwelleth in love dwelleth in God and God in him.' 'I will put my laws into their minds and write them in their hearts.' Certainly (continues Dr. Boardman) God here promises that all his children shall be graced with perfect holiness. It were puerile to argue that therefore all men—for it is obligatory upon all—are holy." But who takes up any such position as this? Those with whom Dr. B. is disputing, are very far from maintaining any thing of the kind. What they seek to establish is the fact that there is nothing on the part of God to hinder any true Christian who intensely desires to be made conformable to God's will, and seeks the blessing intelligently and with genuine submission and faith, from finding in Christ an all-sufficient Saviour now. Dr. B. continues: "that the Gospel makes provision for the complete sanctification of all believers, and that God has promised this great blessing, is true. But where are we taught that it is to be theirs in the present life? In similar terms he has promised them deliverance from toilsome labours, from sickness and pain and sorrow. If the former class of promises must be interpreted of this life, why not the latter? Both will be fulfilled but not here or now." Let us see if the two classes of promises stand on the same footing: take the first promise quoted above: 'who gave himself for us, that he might redeem us from all iniquity.' But let us give it in full: 'and purify unto himself a peculiar people, zealous of all good works.' Will any one say that the zeal for good works here spoken of, does not contemplate an earthly realization? Take now the next promise: 'the very God of peace sanctify you wholly." But let us finish the quotation first: 'and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ: faithful is he that calleth you who also will do it.' Thus, by producing the whole passage we show that Dr. B.'s idea is unsupported. The sanctification contemplated is in this life, for the apostle prays not merely that they may be wholly sanctified but preserved blameless until the appearing of Christ. With regard to the next promise let the reader peruse the 4th chapter of John's 1st Epistle, from which it is taken, and he will see that the apostle is speaking of the privileges of the Christian in this life. The next passage is the great promise concerning what God intended to do for his people in this dispensation. Let us give the remainder of it, as quoted by Paul: 'and I will be to them a God and they shall be to me a people; and they shall not teach every man his neighbour saying, know the Lord; for all shall know me from the least to the greatest.' Surely the sacred writer is speaking of privileges relating to this life. The new covenent is the new testament. These promises have not certainly been fulfilled in their widest sense; nor will they be except as the people of God come to understand what God is willing to do for them. To get any promise fulfilled we must comply with the conditions involved, we must exercise the faith which is indispensable. To us it is evident that the Scriptures are intent not on rebuking but on encouraging this faith. And it appears to us that Dr. Boardman is aiming at a very different thing from that aimed at in the Bible when he seeks to postpone the fulfilment of the exceeding great and precious promises in which are given to us all things that pertain to life and godliness.

Dr. B. continues:

"In the same inconclusive manner do these writers argue from the promises concerning prayer. Their chief reliance is upon 1 John v. 4, 15: 'and this is the confidence that we have in him, that if we ask any thing according to his will he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions that we desired of him.' Here we are told is an express promise that you should become perfect in holiness. It must be 'according to his will.' Pray then for perfect holiness and you are warranted to believe that it is yours: you know that you have the petition that you desired of him. This is very plausible but it will not stand. It rests upon the assumption that your perfect and instant sanctification is according to the will of God. What evidence have you that he wills it in any such sense as you put upon the words? Are there not millions of believers praying daily to be delivered from sin, and is the prayer answered otherwise than by a perfect and progressive deliverance? Are not these same Christians praying, as the pious of all ages have been, 'thy kingdom come; thy will be done in earth as in heaven?'"

The argument derived from the fact that millions are praying for deliverance from sin, without being fully delivered from it, is transparently fallacious. Do they pray in faith that God is ready to grant them at the time what they ask? Dr. Boardman loudly assures us that they do not and warns them against any such heretical expectation. But if they have not the faith upon which it is conditioned, how absurd to refer to their experience as an argument that God is unwilling to grant the blessing to those who do ask in faith? Dr. B. denies that God is willing that his people should now be without sin. A certain measure of holiness (a measure not easily ascertainable however,) is according to his will, and a certain measure of sinfulness is according to his will. Our entire sanctification is not at this time his will. It grieves us very much to meet with such a statement. The command of God, what is it but the expression of his will? To say that the commands of God are not expressive of his will, is to introduce a very perilous principle of interpretation. It is an impeachment of the sincerity of God to say that he commands us to be holy as he is holy, but does not really will that we should be. On this supposition, the apostle John used very infelicitous language when he said: "beloved, if our heart condemn us not, then have we confidence toward God, and whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight." 1 John iii. 21, 22.

We need hardly say that we hold no such doctrine as that a man may expect to obtain an immediate victory over all sin as soon as he asks for it, even when he asks in faith. He may have very defective views of what sin is, and he may come far short of understanding all the will of God. He is to be tested as to his faith and as to his willingness to do and suffer all the will of God. Job, after he had got through his fiery trial, knew a great deal more about the meaning of consecration than he had known before. Self is to be crucified, and the process sometimes involves trials that the individual had not thought of. But we believe that they who hunger and thirst after righteousness, and desire with all their heart to be conformed to God's will, and without reserve make themselves over to undergo and do all that God may appoint, may confidently expect the fulness of the Spirit's aid, in just the way best fitted to bring them into the experience of the blessing. They will learn that Christ is made of God unto them sanctification, and by virtue of their union with him will be enabled to do the will of God moment by moment, according to their submission, knowledge of the word and faith.

THE GOSPEL ACCORDING TO ROME.

A BOOK was published at Calcutta in 1875, entitled, "the Truth and Beauty of the Gospel," by C. Cesary. The first part is an exhibition of the proofs of Christianity; the second part treats of the true Church and its characteristics. The writer says that Christ gives four marks whereby the true Church may be known: unity, sanctity, catholicity, antiquity; and then undertakes to show that only the Catholic Church possesses these. Only the Catholic Church has unity of faith and practice; only that church has holiness; she alone is universal; she alone comes from the apostles. We think that the author might easily have found some other marks of the true church in the New Testament. They who hear the words of Christ and keep them are founded upon the rock, Matt. vii. St. John says: hereby we do know that we know him if we keep his commandments. My sheep hear my voice and follow me, says the Saviour. Again, our Lord says, hereby shall all men know that ye are my disciples if ye have love one to another. We willingly accept the four marks indicated and believe that there have always been Christians having these characteristics. But we do not read any where in Scripture that the true disciples of Christ will always belong to one particular denomination of Christians. We do not read that they will be gathered into one visible body, free from the mixture of the ungodly. It is noteworthy how little reference there is to the church in the N. T., in the sense of the word Catholic. There is no body pointed out to us, to which men are urged to join themselves; the aim of the apostles and evangelists is on the contrary to bring men to Christ. When brought to Christ they will gladly know one another and unite with one another. Another mark of true believers is given in these words: as many as are the children of God they are led by the Spirit of God. "If any man have not the Spirit of Christ he is none of his,"—whatever the Church he belongs to. In the account of the judgment of the last day given by our Lord himself, there is no mention of any Catholic or other Church; but every one who manifested his love to Christ by doing good to Christ's suffering brethren is accepted, and all who fail to give such evidence are rejected. Still another: they are not of the world, even as I am not of the world, says Christ. Our author says that holiness is one of the marks. Well, Jesus tells us by what means they are sanctified; sanctify them by thy truth, thy word is truth. Thus it appears that in the true Church the great reliance is on the word of God for sanctification.

We glance at present at the first of the marks of the true Church indicated in this book. "Only the Catholic Church possesses the unity of faith and practice, for this reason that all men of different countries and languages agree together in all points of faith; whatever the Catholic Church commands them to believe they believe; whatever she forbids they shun." This is all very well, if this now existing body is shown first to be one with the Church planted by Christ and His Apostles. Now the unity here predicated must be found not merely in the present generation, but in all generations of the Christian era. Will any one dare to assert that the faith and practice of the Romish Church of the present day are the same as those of the Church of the first three centuries? The pretended unity disappears the moment we put alongside of each other, the Romish Church of to-day and the Church of the first three centuries. Purgatory, Invocation of Saints, Worship of the Virgin, Image Worship, Monasticism, Worship of the Host, withholding the Cup from the laity, the Supremacy of the Bishop of Rome and a multitude of other peculiarities of modern faith and practice were unknown during the first centuries of the Christian era. Yet these modern doctrines are declared to be essential, fundamental, vital, insomuch that whoever does not hold them is a heretic, though he held all the doctrines declared by the apostles to be necessary to salvation. What are we to think of a church that is making new conditions of salvation every few years!

We may have something more to say about these marks, next week.

NOTICES.

ANOTHER home for Native Christian students in Bombay has been opened. It is established by the Church Missionary Society, and is under the care of the Rev. Jani Alli. Particulars will be found in our advertising columns.

A LECTURE on Daniel in the Den of Lions, with musical illustrations, will be given in the Falkland Road Hall, Wednesday next, at 8 o'clock P.M. Educated Natives and others are invited to attend.

THE Rev. C. Melville Pym will hold an Evangelistic service in the Girgaum Mission Church to-day at 6 P.M., and will preach in the Cathedral to-morrow at 6 P.M.

Epitome of News.

SATURDAY, MARCH 30.

—For some time past the seven Walter presses used by the *Daily News* have produced each morning the surprising number of 1,500 perfect copies per minute, making in all 90,000 copies per hour. An eighth Walter press is being constructed at the office of the *Times* for the *Daily News*.

—The news (given in the *Pall Mall* of the 5th inst.) of the expedition and death of Capt. Elton is the great African event. Captain Elton's party, on starting from the north end of Lake Nyassa, consisted of five Englishmen, viz., himself, and Messrs. Cotterill, Hoste, Rhodes, and Downie. The brief narrative reveals to us for the first time the existence of a lofty mountain range north of Nyassa. As to the warlike and inhospitable character of the natives of the same region, we already knew enough from the Diary of Livingstone on his journey across the Rovuma to Nyassa. After a long and perilous march nearly due north the party reached Usekhe, on the Ujiji and Zanzibar caravan road, where Elton died, Hoste narrowly escaping death from apparently the same cause as his leader, viz., sunstroke.

—Sir Gilbert Scott, the architect, whose death has just been announced, was the grandson of Rev. Thos. Scott, the Commentator.

—The *Lancet* gives publicity to what it calls an offensive and insulting appeal to the medical profession. It seems that the *Lancet* has received copies of a circular which it justly styles a very remarkable one, sent by an undertaker to the doctors in his neighbourhood. The undertaker addresses his medical neighbours in a most friendly and grateful style, thanking them for past favours in the form of recommendations, promising them quarterly instead of half-yearly cheques, and warning them against any mistake in the name, on the score that there is "another establishment" within a few doors, with which the writer has no connection whatever. This is certainly carrying friendly co-operation a little too far.

MONDAY, APRIL 1.

—Last month there was a considerable conflagration in Julpigoree, and the owners of the houses destroyed had the additional mortification of having their heads and arms broken by the incendiaries. The Mahomedan sepoys of the 10th Regiment were accused, but the proof was not strong enough against any of them to warrant conviction. We now hear that all the court-houses, with the records, tents, and other paraphernalia of the Commissioner, Deputy Commissioner, and police officer, were destroyed by fire on Sunday week.

—Eleven crores of rupees were coined in the Bombay mint in 1877-8, weighing upwards of 1200 tons. No mint in the world ever did any thing like this amount of coining in one year, it is said.

—The fracas at Sewan appears to have ended, in a decision by the Lieutenant-Governor of Bengal, that Mr. Macdonald behaved in an "outrageous and insolent" manner to Mr. Phillips, and put himself entirely in the wrong from the beginning, but that Mr. Phillips acted with indiscretion in attempting the personal arrest of Mr. Macdonald. So the Lieutenant-Governor does not sanction further proceedings against Mr. Macdonald.

—The *Bombay Gazette* says: In our notice yesterday of the death of Sir Gilbert Scott, we omitted to mention one interesting fact. He took the greatest interest in the Bombay University Library Tower, and the gentlemen in the Public Works Department were sending him home, up to the time of his death, photographs denoting the progress of the structure. He has been heard to say that it was one of the desires of his life that he might live to see how that noble tower would look after its completion.

—We have been favoured with a copy, of the *Indian Travellers' Guide* for April, with map, published at the *Bombay Gazette* Office, price, 8 annas.

WEDNESDAY, APRIL 3.

—Speaking of Mr. K. A. Burnell's work in Allahabad, a correspondent of the *Lucknow Witness* says: "His labors among us were most abundant; and I am sure that those who were privileged to attend the services led by him under the Presidency of the Holy Ghost, would, if asked, declare, respecting each occasion, 'it was good to be there.' Personally, I shall remember this man of God with an overflowing heart so long as memory shall last. *Jesus* is in his every look and utterance, and the radiancy of his face is sufficient to show that 'the peace of God which passeth all understanding' rules his heart. Yes, *rules*. The simplicity of the man is charming, his speech and all that he does is full of this inestimable quality. But what touched my heart most was his constant endeavour to emphasize "what God says." In substance and effect he would say, 'Forget, if you please, all that I say! but carry away with you what God says.' And then he would repeat the portion of scripture forming the subject of his discourse. Earnestness, too, is inseparable from such a nature; whilst his faith, in Missions especially, is as that of a little child."

—Kerro Dhondoo who committed the coldblooded murder of Suckoo, a woman, who was in the employ of Sergeant Dickie of the Royal Engineers, on New Year's Day, at the new Jhansi Bazaar, Kirkee, has been sentenced to death.

THURSDAY, APRIL 4.

—*Bombay Gazette*; London: "Some weeks ago, Signor Depretis, the Italian Premier, found it necessary to dismiss Signor Nicotera on account of his universal unpopularity, from the Ministry of the Interior; and he was supposed to have considerably strengthened his position by taking Signor Crispi into his Cabinet. But ten or twelve weeks have passed since that time, and Signor Depretis has to resign because of this same appointment. The origin of this sudden change is the discovery that Signor Crispi has committed, or is supposed to have committed, bigamy. It is not denied that Crispi recently married the Countess Barbagallo, and it is also admitted that the had lived for twenty years previously with a woman whom he acknowledged and whom he every where introduced as his wife. This confession of desertion of a woman who, according to all accounts, had been a faithful wife, was bad enough; but, unfortunately, there were other circumstances which increased the public sympathy for his rejected wife or mistress. She fought by Crispi's side during the Sicilian insurrection in 1860; Garibaldi himself presented her with a medal for her bravery; and the women of Palermo also got up a demonstration in her honour, and offered her flowers and an address as expressions of their admiration."

—In reply to a farewell address, Mr. E. T. Candy, Judicial Assistant, Kattyawar, said: "There is one point in your address to which I shoud like to refer. I mean the tone of our local bar. As you know, it has been one of my objects to raise the tone; and I believe that in that respect we have improved. I do really hope and trust that the old karbharees and vakeels of the province have begun to realize that after all, honesty is the best policy; that if they have to go before an official representing the British Government it is better for themselves and their clients that they should say honestly and in a straightforward manner what they want and why they want it, instead of trying to get what they are aiming at by some sidewind."

—The Str. *Thibet* with English Mails, left Aden for Bombay yesterday, at 4 P. M,

—Mr. Gladstone's letter to his Greenwich constituency, is not a letter of resignation but an intimation that in the case of a new election he does not intend to stand for that borough.

—*Overland Mail*, March 15: Capt. Chester Master (C.) has been elected for Cirencester by a majority of 351 votes.

Lieut.-Col. Arbuthnot (C,) has been returned for the City of Hereford.

Amongst the deaths recorded this week are:—Sir J. Carter, Kt.; Sir L. Cust, Bart.; Sir W. Gibson Craig, Bart.; Lady Wallace; Lady Shiffner; Lady Jane Hildyard; the Hon. Montague Wilde; Gen. Sir P. M. N. Guy, K. C. B.; Col. J. B. Bowden; Lieut.-Col. G. Schreiber, late 18th Hussars; Major C. D. Gilmour, Royal Art.; Admiral Sir C. Eden, K.C.B.; Vice-Admiral W. C. Aldham, C.B.; and Mr. Hain Friswell.

Victoria is just now in a bad way. The Lower House of representatives is filled with Radicals, with an adventurer at their head as Prime Minister. The Upper House—filled with men of property—is Conservative. The two Houses are at daggers drawn. The Upper House refuses to pass the Budget, which it must accept or reject as a whole, because of the vote of 300*l.* to each representative of the Lower House, which is included. As a consequence, the Lower House has dismissed the Civil servants, judges, and administrators of the Colony, and threatens to shut up the railways. If the game goes on, the Colony will be reduced to chaos. The Governor stands by the Ministry, as he is bound to do, and appeals home for advice. It is a crisis indeed.

At the request of Mr. Layard, the Sultan has approved a constitution for the Protestant community in Turkey on the model of that possessed by the Armenian Greek community.

According to trustworthy news from Syria, although no insurrectionary movement has broken out, much excitement prevails in the principal cities. Assemblies of men at Damascus, Aleppo, and Bayrout have protested to the local authorities against the signature of the Treaty of Peace, by which all Turkey in Europe is lost; and the Syrians express their inability to support the heavy obligations which the Porte has assumed to the Russians. It is stated that secret committees are at work at Damascus, Beyrout, and Jerusalem, and that their object is the annexation of Syria to Egypt.

The Archduke Francis Charles, father of the Emperor of Austria, died on March 8. The deceased, who was born in 1802, was the younger brother of the late Emperor Ferdinand; and on the abdication of the latter renounced the right of succession in favour of his son, the present Emperor,

M. Paul de Cassagnac fought his sixteenth duel on March 12. His adversary was M. Andrieux, deputy for the Rhone. They fought with pistols at thirty paces. Neither was hit.

A terrible accident has happened to the *Sphinx*, an Austrian Lloyd's steamer, which sailed from Kavala to Latakia; with 1,400 Circassian refugees. When between Beyrout and Cyprus she took fire. The captain, seeing the greatness of the danger, ran the ship on the island of Cyprus, but more than 700 lives were lost. A Reuter's telegram states that the loss of life was 500.

The Berlin correspondent of the *Morning Post* states that the Shah will start for Europe on April 5.

The vicar of St. Ann's Church, South Lambeth Road, the Rev W. H. Harrison, has announced a novel series of "great sermons by great preachers" on the Wednesday evenings in Lent—namely, on March 13, "The Foolish Exchange," Bishop Jeremy Taylor (1613-1667); March 20, "The Danger of Delaying Repentance," Dr. Robert South (1633-1716); March 27, "The Office of the Holy Angels towards the Faithful," Bishop Bull (1634-1700); April 3, "Holiness the Great Design of the Gospel Dispensation," Bishop Beveridge (1638-1708); April 10, "The Great Assize," Rev. John Wesley, M.A. (1703-1791); April 17, "Eternal Punishment," Dr. E. B, Pusey. The last of these will be read by permission of the author.

The steamers John Pender and Chiltern left Malta on March 13th for Syria, with electric cables on board, having been chartered by the Government to lay them at various points in the Levant

—Athens, March 14, Evening.—Intelligence received here to-day states that a considerable Turkish force have attacked a body of 1,200 insurgents in their strongly intrenched positions at Parta, forming the key of the line of communication between Epirus and Thessaly. Fighting has been proceeding for the last six days, and is still going on. The insurgents are stated to maintain their positions. The district between Platano and Aspropotamos is in the hands of the insurgents. The Turks hold Almyro, Larissa, Demoko, Pharsala, Cardiba, and Tricala.

—*Gelert* (which looks like an anagram of Routledge) the London correspondent of the *Times of India*, says: "Time was when I was an ardent opponent of capital punishment. I have written strongly against it before now, but I have since seen the error of my ways, and though I still think capital punishment is indefensible theoretically, I admit that practically it is necessary. I remember that when I was going over one of our great convict prisons the head warder said to me, "If hanging for murder was abolished, sir, every one of us warders would give up our situations at once. Our lives would not be worth a day's purchase. Why, take one of those 'lifers' I've just shown you. You can't give him anything worse than he's got, and what's to prevent him from knocking

one of us on the head just to wreak his spite? There's lots of em would do it in a minute if they thought they wouldn't be hanged for it. And I tell you, sir, if hanging was abolished every warder in England would resign." Among the criminal classes there can be no doubt that the fear of the gallows is a very powerful deterrent, and to remove it would be in the last degree unwise."

—On Tuesday a case of cholera of a most virulent type, and which proved fatal yesterday morning, occurred in the Mazagon Girls' School, the victim being a lady who had but recently arrived from England to assist in the mission work connected with the Society of St. John the Evangelist.

—*Deccan Herald*: The Brahmin peon in the Poona Post Office who was concerned in the great Hoondee robbery and forgery cases which occured some time ago has been convicted and sentenced two two years' imprisonment and to pay a fine of Rs. 250, in default six months' additional imprisonment.

Friday April 5

—*Indian Mirror*: "The Radicals and Conservatives of Paris, says *Christian Life*, are having a conflict at present about the centenary of Voltaire on the 30th of May, this year. The Conservatives urge that no centenary ought to be held, as Voltaire was pro-Prussian, gloried in the dismemberment of Poland, was opposed to popular education, &c. But the sceptical party is determined to proceed with the glorification of Voltaire, although they cannot answer the charges against him."

—The *Mirror* of last Sunday describes the scenes of the previous Sunday at the Brumho Mundir: "Large assemblies gathered on the road-side to see the *tamasha* as the evening drew nigh; people from all parts of the town came to take part in the fight and choose their sides according to circumstances. Many of the Brahmo Missionaries had to spend the day in the Mandir premises to protect the building from the hands of the lawless. When we reached the church it was time for the service to begin. The crowd inside as well as without was immense and disorderly. As soon as the Minister ascended the pulpit a disturbance was raised. The clappings, the yellings, the rush, the abuse created the utmost confusion. The Police was insufficient to keep order at first; but gradually the riotous protest-makers dispersed, the Police helped them in this proceeding, and as the attitude on our side was mild but most decided, in time stillness and order were restored. Babu Keshub Chunder Sen conducted the service and the hymns were sung enthusiastically and with faith. As soon as the service was concluded, or before the conclusion, the rioters reassembled and began their accustomed work again. Their idea was to seize the vacant pulpit and celebrate a service by the power of their muscles. In this they failed. One of our preachers kept possession of the pulpit, while a few others began to sing *sankirtans* with such energy and effect, that the angry disturbers were quite drowned in the chorus. This *sankirtan* would have lasted the whole night if there had been necessity. When it ended our violent friends had thought fit to retire. Darkness and silence once more reigned in the Mandir, and so ended the disturbance of last Sunday. To-day the rioters will be at their old work again."

—*Bombay Gazette*: "If Russia concedes England's demand for the submission of the whole Treaty of Peace to a European Congress, she will have made on important advance towards obtaining a real and durable settlement of the Eastern Question. But there is no sign yet of an intention on her part to give way on this vital point; and, even if at the last moment she were to do so, it is certain that England would now further require her to offer a proof of her sincerity by evacuating the southern portion of Roumalia before the Congress met. As it is not at all likely that the Russians would submit to this humiliation, the political situation seems to us to be quite unaltered. The present lull is caused by the casting about of England and Russia for allies before they declare war,"

—Mr. Charles Lake, for many years Superintendent of H. M.'s Common Jail in Bombay, has retired from the 1st inst.; and Captain Walshe, in addition to his duties as Marshal of the House of Correction, is appointed Superintendent in Mr. Lake's place. Mr. C. Mapp, Deputy Marshal of the House of Correction, has taken charge of the Common Jail as Deputy Superintendent under Captain Walshe. The Inspector General of Prisons has dispensed with the services of several European employes in the jail and put natives in their stead.

—Deaths last week, 562.

—It is said the Indian Government have decided to stop furlough.

—A building for the Cathedral High School, to cost Rs. 100,000, is to be erected on the Esplanade, near the Frere Fountain.

Miscellany.

—The work of a Colporteur; Panjaub Rel. Book Society:

The work of a Colporteur is not very popular amongst Natives Christians. It is very unsuitable for a married man. One essential condition of the Colporteur's success is to live away from home as much as possible, itinerating over the district. He must be moreover, active, patient, persevering, not easily cast down by disappointments, and possessing the rare tact of being happy and agreeable in the midst of discouraging circumstances. I cannot say our Colporteur possesses all these qualities, but with such qualities as he has, he has tried his best to promote the interests of his work. To estimate aright the extent of his success, we should remember that Hoshyarpur is an agricultural district, containing but a small percentage of reading population, and the books sold by him are all in the vernacular languages, and have been purchased almost entirely by the heathen, who has naturally little or no interest in them.

The following cases connected with this work will be read with interest by some of our readers:—

1. The case of Sain Emam Shah, a Mehamedan Fakir of considerable influence in the village of Bhoura, near Gurshankur. This man visited me in 1874, and took a copy of the New Testament and the "Mizan-ul-Hak." He studied these books with great care, and came to me again in 1875 for explanation of the difficulties which he came across, in the course of his study. This time he stayed with me three weeks studying the Word of God. *Last* March we visited him in his village. He received us most kindly, accomodating us in his own Takiya and openly showing a preference for Christ before the villagers. He attended Divine Service in our tent and joined us in prayer. In the month of August, he came over to Hoshiarpur, and openly confessed the Saviour in the city Chapel, receiving baptism at my hand. He has a wife and four children. It is hoped these will follow his example.

2. The most interesting case of A. R., a young educated Hindu gentleman of influence and position may be also mentioned here. He lives in the town of N., and being dissatisfied with his own religion, applied to a Mahommedan Maulvi for help in his religious enquiry. The latter most naturally directed him to the Kuran, and Sufiism as based on it. He read the former with great earnestness, and performed the dry unprofitable exercises prescribed by the latter for several months, but found no satisfaction or comfort in his soul. His Maulvi friend then in a most unprejudiced way advised him to read the Bible, as the only other book given by God for the direction of the human kind On this, A. R. visited me, and opened his whole mind before me on the subject of religion. I gave him a copy of the Bible, and James' Anxious Enquirer in English, and a copy of the New Testament and St. Augustine's Confessions in Urdu, and advised him to study these books with prayer to God, helping him as much as possible by word of mouth during his stay with me, and afterwards by written correspondence. In April last, I visited A. R. in his own town, and found him rejoicing in the comforts and the consolations of the Gospel. He told me, that he had found in Christ and His finished work that satisfaction and rest for which he so long, but in vain, had sought in other places. He declared himself a Christian. His near relations and intimate friends know him to be such. He daily reads the Bible, prays to God, and endeavours to conform his life to the precepts of Christ. To help him in his Christian course, I gave him a copy of the "Pilgrim's Progress" and "Abbot's Young Christian." He visited me during the last Christmas holidays, and spent a couple of days in Christian fellowship and conversation about the interests of his soul. He has grown much in Christian faith and knowledge, and arrived at that stage in which he enjoys the pleasures of religion. I am now sanguinely looking forward to the day when he shall make a public confession of the Saviour. There are some grave difficulties in his way. These may the God of all grace be pleased to remove, and make his path straight before him.

3. Baba Har Kishen is a Hindu Fakir, five and twenty years old. He lives in the village of Manjitor in the vicinity of Narowal. His deceased teacher appeared to him in a dream and said, "Har Kishen, make haste, arise and read the Gospel of Christ." The vision was repeated three times in the course of the night. In the morning, Har Kishen arose from his bed, collected a little money, and at once bought a copy of the Gurmukhi New Testament. He carries this book with great care in his bosom, and diligently studies its contents. He has accepted Christ as his Saviour, and is known in the neighbourhood as a Christian Fakir. We had a visit from him at Dadu and Kanjour. He stayed a night with us, joined us in prayer and praise, and freely expressed his love and faith in the Redeemer.

4. There is another Hindu Fakir, a Mahant—in the village of Talwandi Rama, near Fategurh. This man seems to be of Hindustani extraction, and lives in a little Takiya outside the village. He has several very respectable Chelas, whom he has taught to believe in Christ, and regard him as their Saviour. Some of them at his direction have read the New Testament, Sat-mat Nirupan and other Christian books, and openly declare their faith in the Saviour. They have accepted the Rev. Roland Bateman of the Church Mission Society for their Guru; and are now under his holy teaching and influence.

Selections.

MESSRS. CLARKE AND SMITH'S

Evangelistic Services at the Metropolitan Tabernacle.

To inaugurate the evangelistic services of these two brethren at the Metropolitan Tabernacle, and to seek God's blessing upon them, there was a special prayer-meeting for the outpouring of the Holy Spirit, held on Monday evening, February 4th; also one by the students of the Pastor's College, during the whole of the day of Friday, February 8th; another, in the evening of the same day, by the members of Mr. Bartlett's class; and another at the usual Saturday evening meeting, held in the Lecture Hall.

On Sunday afternoon, February 10th, Mr. Manton Smith commenced the series of services with an address to children. The building was well filled with the children, teachers, and adult friends of the various schools of the surrounding neighbourhood. There were about 4,000 present.

After singing and prayer, Mr. Smith read and expounded a few verses of a psalm, which was listened to by all the children with great attention. This done, another hymn, and then the address was given in a very interesting manner upon the figures "1878."

One—he took as representing our first parents in the Garden of Eden. He said there was one man, one woman, one garden, one special tree, one tempter, one heaven, one hell, and one Saviour for all who trust Him. Of these he spoke individually, in a pleasing and interesting manner.

Eight—represented Noah, his wife, his three sons, and his three daughter-in-law, the scriptural account of which he gave of their entering the Ark.

Here he paused, while the children rose and sang a hymn.

Resuming his address, he took the figure *seven*, as representing Naaman washing seven times in Jordan, as commanded by Elisha, for the washing away of his leprosy.

Eight represented David and his seven brothers, of whom he spoke in connection with David's being the chosen and anointed of God, and also of his going out to meet Goliath, with the sling and stones.

The address was listened to throughout with marked attention, and when, on several occasions he put questions to the children, they were, with an almost unanimous voice, answered.

The four Old Testament accounts narrated were calculated to make a lasting impression upon the minds of the children.

Monday evening was devoted to a prayer-meeting, when the members of the church united for special and importunate prayer. Pastor J. A. Spurgeon presided. After a short and earnest address, the pastor commended the brethren to the prayerful consideration of the church.

Each branch of work in connection with the Tabernacle was presented at the throne of grace, in earnest, wrestling prayer that the whole might receive a blessing, and become an increased power for good during the services. Mr. Smith gave a brief account of their labours since Christmas, at Portsmouth, Landport, Southsea, etc. Mr. Clarke spoke a few earnest, loving words, with power and force, and the pastor closed the meeting with earnest prayer for blessing on the brethren's labours, and every institution in connection with the Tabernacle. About 2,500 were present.

Tuesday evening was devoted to special addresses for butchers and their wives. The area of the Tabernacle was reserved specially for them, while the galleries were thrown open to the public. About 3,000 were present. Mr. Dennis, a meat-salesman of the Metropolitan Meat Market, opened the meeting with prayer. Mr. Clarke said that there would be several friends to address them during the evening. Mr. Latimer, one of the orphan boys, but now a student in the College, gave three or four reasons why the people had been called together, 1st, because sinners were ruined and undone; 2ndly, because salvation was to be had; 3rdly, because the love of Christ constrained them to tell of the good news of salvation. Mr. Smith next spoke, on the subject of the Prodigal Son followed by Mr. H. Varley, jun., who gave some account of his father's work in Australia. Mr. Clarke then followed, with a most powerful and telling address from Ezek. xxviii. 11, "Why will ye die?"

After the meeting Mr. Clarke spoke to a young man, and asked him if he wanted to love the Saviour, to which he replied: "No, for I do love Him." "How long is that?" "Only since Sunday, and I have come to-night longing to tell some one that I do love Him." This was very cheering to our brethren, and no doubt there are many more such cases.

Wednesday evening the service commenced with two brethren engaging in prayer. Mr. Loper, of the Pastor's College, spoke with great force from Luke xv. 7, on the subject of "Repentance." Mr. Clarke followed, with an address from Isa. xlv. 22, in earnest and solemn tones, so that every person in the building appeared deeply impressed. After the service many remained in the body of the building to be spoken with. A meeting which was organized expressly for young men, in a room at the back of the platform, after the service, will never be forgotten by those who were present. About ninety or one hundred were at this meeting. One young man audibly cried out, "Lord, save me!" and some twenty more, one after the other, prayed the same prayer, in earnest tones. Mr. V. J. Charlesworth, who conducted the meeting, asked any who felt that they had been saved that night, to thank the Lord in prayer. Such prayers of confession and earnest wrestling I have seldom listened to. God be praised! It was evident to all that the Holy Spirit was graciously at work in these penitent hearts. There is no doubt that a large number of these were savingly converted. Their names and addresses were taken, so that they might be followed up and helped on in the ways of the Lord.

A young lady who came to the meeting unconcerned (with whom I spoke) went away to pray. Three others also with whom I had conversation were under great concern, and I have no doubt but what they sought and found peace.

Considerably over 100 were at this meeting brought to feel their need of a Saviour, who were personally spoken to, but no doubt there were many more.

Thursday evening Mr. Clarke opened the service with prayer, followed by a hymn from "Flowers and Fruits of Sacred Song." Rev. E. G. Gange, late of the Pastor's College, and now of Broadmead, Bristol, also engaged in prayer. This was followed by Mr. Clarke reading and expounding a few verses of Isa. lv. After another hymn and prayer, Mr. Clarke took the subject of his address from Heb. ii. 3, "How shall we escape if we neglect so great salvation?" This address was most powerful and telling, as it was listened to with breathless silence. God's Holy Spirit was mightily working in the midst of the people, for many were led to cry, "What must I do to be saved?" Rev. E. G. Gange followed Mr. Clarke with an earnest and very powerful exhortation. At the close of the service the anxious were invited to retire to rooms at the back of the platform for personal conversation. One room was specially for men and the other for women. Both rooms were crowded with anxious souls. A large number were led to decision for Christ. Eternity alone will reveal the blessed result of this soul-stirring, soul-reviving, and soul-saving service. Young men and young women were to be found in large numbers upon their knees crying to the Lord for mercy. Blessed be God, many who entered as seekers went away as finders of that salvation which shall make for their eternal peace.

A large number of requests were handed in at the elders' prayer-meeting, and also at the service, for special prayer for unconverted mothers, fathers, brothers, sisters, friends, and for personal salvation.

Friday evening, Mr. Clarke, with his usual earnestness, gave a telling address from Luke, ii. 11, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." He more particularly dwelt upon the words, "A Saviour." The result of this service was a crowded room full of anxious men, and also one of women. Many professed to be led to decision, and others who attended the previous after-meetings gave testimony of their full surrender to Jesus as their Saviour. Space will not permit, or at least one hundred cases could be narrated of remarkable instances both of conversion and restoration of backsliders. The writer has no doubt but that the Holy Spirit was mightily at work in the hearts of many to whom he spoke. The great day will alone reveal the blessed results of this first week's campaign for the Lord, both on the part of the evangelists, and of all those who took part in the work.

Saturday evening was devoted to a special meeting of praise and prayer for the gracious work of God's Holy Spirit during the week among the people. The lecture hall was full of praying men and women, and all present felt it good to be there.

Sunday, the Rev. E. G. Gange preached in the morning from Psalm xxxvii. 7, "Rest in the Lord;" in the evening from Luke x. 42, "One thing is needful." Both these sermons were delivered with great power. The Tabernacle was crowded both morning and evening. After the evening service there was a short time spent in praise and prayer. The inquiry rooms for men and women were again filled, and blessed results followed. To God be all the glory!

E. H. BARTLETT.

The following letter from Mr. Spurgeon was read, and will be interesting to many:—

Beloved friends,—Complete rest has restored me in a very marvellous manner, I can scarcely believe that I am the same person. Surely your loving prayers have had an answer most marked and speedy. The name of the Lord be praised.

If anything could conduce more than all else to restore my spirits it would be good news from the Tabernacle, and by the thoughtfulness of Mr. Murrell I have had two telegrams which have made my heart overflow with joy. The words, "*Enthusiastic meetings—Monday largest prayer meeting ever held in Tabernacle*," set me in a glow of gratitude to God. I had been for a walk in this delicious sunshine, but the good news made all things brighter. The officers of the Sunday School have also informed me of the grand gathering of the children last Sunday, and this is another delight. God be praised that His hand is at work among you. I rest now. Your prosperity is my joy. Anything awry in the Lord's work is my agony, but when all goes well with the Master's cause it is well with me.

Beloved, as ye have thus zealously begun, be diligent to continue and press onward. Fetch in the poor lost ones outside. Our two evangelists are most efficient instruments in the Lord's hands, they are our own College men, they are true-hearted and full of fire—BACK THEM UP. Pray for them, and fetch in the people. "Compel them to come in." Leave no stone unturned, for under the most mossy stone may lie the richest treasure. Our neighbours close around the Tabernacle have many of them never entered our doors; persuade them to come, and may the Lord save them.

I pray that a revival for all London may set in. Oh, for a mighty wrestle for this great blessing! We shall see it if we can agonizingly desire it, believingly pray for it, and laboriously work for it. The Lord will be with you gloriously.—Your loving Pastor,

C. H. SPUERGEON.

Mentone, Feb. 13th 1878.—(*Christian*)

"HARVEY'S REMINISCENCES OF DANIEL WEBSTER."

JOHN COLBY was a harum-scarum, godless fellow, who married Webster's eldest half sister. Learning of his conversion, Webster, who had not seen the man (much his senior, by the way), since childhood, called upon him for curiosity's sake to witness the change that conversion had wrought in him.

"Is it possible," said Mr. Colby, when the embarrassment of the first shock of recognition was past, "that you have come up here to see me? Is this Daniel? Why, I cannot believe my senses. Why, Daniel, I read about you, and hear about you in all ways. Your name seems to be constantly in the newspapers. They say that you are a great man, and you can't tell how delighted I am when I hear such things. But, Daniel, the time is short—you won't stay here long — I want to ask you one important question: You may be a *great* man; are you a *good* man? Are you a Christian man? Do you love the Lord Jesus Christ? That is the only question that is worth asking or answering. You know, Daniel, what I have been. I have been one of the wickedest of men. But the Spirit of Christ and Almighty God has come down and plucked me as a brand from the everlasting burning. If you do not love the Lord Jesus Christ in sincerity and truth all your worldly honors will sink to utter nothingness. Are you a Christian? Do you love Christ? You have not answered me."

All this was said in the most earnest and even vehement manner.

John Colby," replied Mr. Webster, "you have asked me a very important question, and one which should not be answered lightly. I intend to give you an answer, and one that is truthful, or I won't give you any. I hope that I am a Christian; I profess to be a Christian. But while I say that, I wish to add —and say it with shame and confusion of face—that I am not such a Christian as I wish I were. I have lived in the world surrounded by its lures and its temptations; and I am afraid, John Colby, that I am not so good a Christian as I ought to be. I am afraid I have not your faith and your hopes; but still I hope and trust that I am a Christian, and that the same grace which has converted you and made you an heir of salvation, will do the same for me. I trust it; and I also trust, John Colby—and it won't be long before our summons will come—that we shall meet in a better world, and meet those who have gone before us, whom we knew, and who trusted in that same divine free grace. It won't be long. You cannot tell, John Colby, how much delight it gave me to hear of your conversion. What a wicked man you used to be!"

"Oh Daniel!" exclaimed Colby, "You don't remember how wicked I was; how ungrateful I was; I never cared for God; I was worse than the heathen, until I was arrested by the grace of Christ and made to see my sinfulness. And I wish, Daniel, that you might be a powerful Christian, and I trust you are, Daniel;" he added with deep earnestness of voice, "*Will* you pray with me?"

We knelt down and Mr. Webster offered a most touching and eloquent prayer. As soon as he had pronounced the "Amen," Mr. Colby followed in a most pathetic, stirring appeal to God. He prayed for the family, for me and for everybody. Then we rose; and he seemed to feel a serene happiness in having thus joined his spirit with that of Mr. Webster in prayer.

The brothers-in-law soon took an affectionate leave of each other, and we left. Mr. Webster could hardly restrain his tears. When we got into the wagon he began to moralize.

"I should like," said he, "to know what the enemies of religion would say to John Colby's conversion. There was a man as unlikely, humanly speaking, to become a Christian as any man I ever saw. He was reckless, heedless, impious. Whatever people may say," added Mr. Webster, "nothing can convince me that anything short of the grace of Almighty God could make such a change as I with my own eyes have witnessed in the life of John Colby."

THE FAMINE IN CHINA.

DEAR SIR,—Many of your readers are doubtless aware that a famine of unparalleled extent and severity is at present raging in North China, and that committees have been formed to collect funds for its relief both in China and England. The funds entrusted to these committees will be distributed by missionaries, Roman Catholic and Protestant, to the needy sufferers. There are those, however, who prefer to send their relief exclusively through Protestant missionaries; and to meet this desire the secretaries of all the leading missionary societies have agreed to receive and forward funds to be so applied. I think that this good work would be promoted if you were to offer to receive funds from the readers of THE CHRISTIAN.

Definite information is, perhaps, what is needed to enlist sympathy. If your readers will take the trouble to look at a map of China, and note that the famine extends from eastern Kan-suh, over a considerable portion of Shen-si, Shan-si, and Ho-nan, reaching parts of Gan-hwuy, kiang-su, Shan-tung, and Chih-li—they will see that an enormous tract of country is affected by this terrible calamity.

Of these districts, Ho-nan has suffered longest. In 1875-76, Mr. M. Henry Taylor, of our Mission, found travelling very dangerous in some parts from the bands of armed men, who, rendered desperate by hunger, were roaming about in search of food, or plunder to purchase it. In 1876 our missionaries' Messrs. Turner and James, found that the famine had greatly extended, and there was terrible destitution in the north of Gan-hwuy, where they met "hundreds of people, all miserably clad, and looking starved and wretched, proceeding to the south because of scarcity of food." They found the south of Shen-si also suffering, but then less severely..

During the winter of 1876-77 in Shan-tung and Chih-li many thousand were saved from death by the efforts of the missionaries, who administered the funds collected in Shanghai and elsewhere; but notwithstanding this, tens of thousands died.

In March and April, 1877, Messrs. Turner and James again crossed the famine-stricken districts of Ho-nan and Shan-si, and found that the suffering was greatly increased in the former province, and spreading more widely in the latter. Crowds of hunger-stricken people were met in the roads of Honan; numbers followed them into any inn or eating-house, and watched every mouthful of food of which they partook, holding forth their empty basins in mute appeal. Others of our missionaries who travelled in the same province have sent us similar accounts. Crossing the Yellow River, near whose banks there seemed to be some prospect of a harvest (a prospect soon after blighted), our friends journeyed north-

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ward. They found the crops dying for want of rain, and from that day to this the trouble has been steadily increasing.

From the depreciation in the value of silver, and the enhanced price of food, bread in November last was *seventeen times* its ordinary cost.

Instead of giving further detail, I will append an extract from a letter just received from Mr. George King, and I would point out that the famine synchronizes with the wider opening up of China to missionary effort; thus giving up the call to help, and affording us the opportunity of showing practically that Christianity teaches man to "love his neighbour as himself." Yours faithfully, J. HUDSON TAYLOR.

Pyrland-road, Newington-green, N, Feb. 23.

EXTRACT.

"The famine in Shen-si is terrible. In coming from Kan-suh we constantly met numbers fleeing to the somewhat more fertile regions in the south-east of that province. What went to my heart was seeing the poor famished old women, with some tool, digging out of the parched fields the seed that had been sown a few months before—showing that not only was all food in their homes consumed, but that no seed would be forthcoming for the next sowing. Children stand in rows on the streets of Si-jan-fu for sale; their parents cannot feed them. Some relief is dispensed by the authorities, but the dishonest vagabonds employed to dole it out make money out of the perishing people by keeping back the rice given into their hands, and by making the very thin rice-gruel much thinner by the addition of water. Mr. Budd has been travelling in some of the worst districts, but the famine increases in extent and severity every day. Bread for which twenty 'cash' a pound was considered dear in Tsin-chau (Kan-suh), sold in Si-jan-fu (Shen-si), in the middle of November, for 130 to 170 'cash' per pound. The gaunt, haggard, pinched faces, of which we have seen too many, tell the sad story of starvation, and very many are dying daily."—(*Christian*)

TELEGRAPHIC NEWS.

London, March 29th: In the House of Lords last night, Lord Beaconsfield explained that all hopes of the Congress meeting having ceased to exist, and the balance of power in the Mediterranean being disturbed, the British Government, having first advised Her Majesty the Queen, had called out the Reserve Forces. To this step Lord Derby objected, and resigned in consequence.—In the House of Commons last night Mr. Gathorne Hardy, Minister for War, in reply to a question, said the Reserves that had been called out were the First Class Army and Militia Reserves, altogether amounting to 33,000 men. The Militia, he said, will only be embodied in the event of a British expeditionary force being despatched to the East. —The whole of the troopships in the Royal Navy are being prepared for sea.—It is asserted that Austria is mediating between England and Russia relative to the European Congress.—In the House of Lords this evening, Lord Beaconsfield in reply to a question said, the message from Her Majesty the Queen relative to the calling out of the Reserve Forces would be presented to Parliament on the 1st of April, and its discussion fixed for the 4th April. —Sir Stafford Northcote, Chancellor of the Exchequer, in reply to a question in the Commons said, that the communication of the diplomatic correspondence concerning the Congress would be made to the House to-morrow. The British Government, he said, felt that the time had come for decided steps and for Parliament being consulted. He denied that Government had thrown obstacles in the way of Congress meeting, and said they only desired that the Treaty of Peace should form the basis of discussion.

30th: Lord Salisbury will succeed Lord Derby as Minister for Foreign Affairs It is expected that Mr. Gathorne Hardy will be raised to the peerage and will succeed Lord Salisbury as Secretary of State for India, whilst Colonel Stanley succeeds Mr. Hardy as Minister of War.—Latest advices state, that the Russian military authorities have requested a Servian Army Corps to occupy Sofia, the Russian troops stationed there having been ordered to join the Russian Army which is near Constantinople.—The diplomatic correspondence relative to the proposed Congress has been made known, but only confirms previous telegrams on the subject

St. Petersburg, 30th: The *Journal de St. Petersburg* of to-day, in discussing the statement made by Lord Beaconsfield in the Lords on the 28th instant, says, that the balance of power in the Mediterranean is only threatened by the presence of the British Ironclad Squadron in the Sea of Marmora. The calling out of the English Reserve Forces, it says, is regarded by Russia as a fresh provocation, and that Russia is ready to defend the fruits of the War by force.

London, 31st: The announcement made that Lord Salisbury succeeds Lord Derby as Foreign Minister, and that Mr. Gathorne Hardy succeeds Lord Salisbury, and that Colonel Stanley succeeds Mr. Hardy is premature.

Constantinople, 31st: The Turkish Artillery have reoccupied the lines of Buyukdere which they but lately evacuated.—The general evacuation of the fortresses of the Quadrilateral by the Turks has been deferred.

St. Petersburg, 31st: General Ignatieff has returned from Vienna.—It is semi-officially stated, that Count Andrassy in his interview with General Ignatieff specified exactly the extent of Austro-Hungarian interests, and declared that Austria rejects the Treaty of Peace concluded at San Stefano as clashing both with European and Austro-Hungarian interests. General Ignatieff received *ad referendum* the statement made by Count Andrassy.

London, April 1st: The British Government has warned all the English Colonies of the necessity of taking defensive measures at all assailable outlying territory.—The Message of Her Majesty the Queen to Parliament is brief and formal, and explains the immediate calling out of the Reserve Forces by the necessity of taking steps for the maintenance of peace and the protection of British interests.—In the House of Commons Sir Stafford Northcote confirmed the statement that Lord Salisbury had been appointed Foreign Minister, and that Colonel Stanley had been appointed Minister for War, whilst Mr. Gathorne Hardy will succeed Lord Salisbury at the India Office.

Constantinople, 1st: The Russian troops are fortifying the lines of Tchataldja.—Ghazi Ahmed Mukhtar has been appointed Chief of the Turkish Staff. Ghazi Osman has been appointed Governor of the province of Constantinople. —Advices have been received that Servia has ordered the remobilization of the forces.

London, 2nd: Mr. Gathorne Hardy, the new Secretary of State for India, has been raised to the Peerage under the title of Lord Staplehurst.—Lord Salisbury, Minister for Foreign Affairs, has issued a Circular despatch to the Powers, in which he summarizes the deplomatic correspondence that has taken place with Russia in reference to the Congress. His Lordship deeply regrets the decision arrived at by Russia to exempt certain of the peace conditions from debate at the proposed Congress, and refuses to accede to a partial examination of the conditions of a Treaty the terms whereof prove that it would have the grave result of subordinating Eastern Europe to Russia.—The debate on the Queen's message to Parliament respecting the calling out of the Reserves will not come on until the 8th instant.—The Grand Duke Nicholas is making overtures for an alliance between Russia and Turkey.

3rd: In the House of Commons last night, Lord George Hamilton (Under-Secretary of State for India), in reply to a question, said the Government had received no information in confirmation of the statement that Sir Richard Temple had refused the use of the Town Hall to the inhabitants of Bombay for the purpose of discussing the new Licence Tax.—Mr. O'Donnell gave notice of his intention to question the Government concerning the subject at a subsequent period.—Mr. Fawcett brought forward a motion condemning the Salt and Licence Tax contained in Sir John Strachey's late Budget, and demanding the exercise of more economy.—Mr. Grant Duff spoke in opposition to the motion, and Messrs. Campbell and Smollett urged economy, whilst Messrs. Birley and Massey defended the policy of the Indian Government.—Lord George Hamilton said the Indian Government sought to equalize the Duties and secure a cheap supply of Salt, and that Sir John Strachey by a masterly stroke had effected a saving of £400,000 which was a practical proof that economy had been exercised. He objected to the House of Commons overruling the policy of the Indian Government which had already been deliberated upon. The Commons eventually negatived the resolution by 163 against 87 votes.—A Royal Proclamation has been issued ordering the Militia and the Reserves to assemble by the 19th April.—Sir Charles Adderley has been raised to the Peerage and Lord Sandon has been appointed President of the Board of Trade in his place.—The following other appointments have been made:—Mr. Augustus Rivers Thompson to be member of the Council of the Governor General of India, Mr. Gregory Paul to be Advocate General of Bengal, Mr. Patrick O'Sullivan to be Advocate General of Madras, and Mr. John Marriott to be Advocate General of Bombay.—Lieut. General Norcott has been appointed Colonel of the 47th Regiment.—The Earl of Leitrim, together with his clerk and coachman, has been shot at by an assassin in Donegal and killed. The assassin has escaped.—The Sultan has conferred the Order of the Medjidie on Sir Salar Jung.

Berlin, 3rd: The Emperor William is very unwell.

London, 4th: The political situation is regarded as uncertain.—The English and the greater part of the Continental Press applaud Lord Salisbury's Circular Despatch to the Powers. Austria has replied to General Ignatioff in an equally decisive manner.—The tone of the Russian press indicates that Russia is hesitating.—The London papers of to-day state that Lord George Hamilton will be appointed Vice-President of the Committee of Council on Education in place of Viscount Sandon, and that the Hon'ble Edward Stanhope, now Parliamentary Secretary, Board of Trade, becomes Parliamentary under-Secretary of State for India.

PASSENGERS SAILED.

Per Str. *Olympia*, 30th:

For Naples.—Mr & Stainforth, Mrs Stainforth, Mr Taverner, Mrs Taverner, Rev J D Bate, Col W O Swanston, A gentleman, A lady and child, Mrs Conway Gordon and infant, Messrs R Livesey, H Wenden, J Sime, and W Nethersole,

For Liverpool.—Messrs J H Dixon, W C Collins, Thos Macaulay, Miss Berkeley, Miss Chichester, Miss Beveridge, Miss Pennycuick, Two Misses Pennycuick, Dr T S Veale, Mrs Veale, Mrs Miller, A Lady and two children, Mrs Lisle and three children, Mrs Clarke and three children, and Mr Selfe and infant.

Per Str *Assiria*, April 1st:

For Genoa.—Mr H E Jacomb, Mrs Jacomb, Mrs Schwartz, one child and three infants, Rev Dr C Baumann, Mrs Baumann, four children and one infant, Mrs Mackie, Rev Pl th and two children, Mrs Cardozo, two children and four infants, Mr Hooper, one child and one infant, Mr F Schlegel, Lt-Col Penny, Mrs Penny, and one infant, Mr K Bocquet, Miss Bocquet, Col Lyons Montgomery, Mrs Montgomery, Mr Pugno, Mr Phanget, Woon Daukmen, Mr Moung Chantha and seven other Burmese gentlemen, Mr Giacomo Zanoletti, Mr D Martinetti, Mr Newville, Mrs Newville, and two Infants, Mr A G Tytler, Mrs H C Smith and one boy, Capt William, Major Murray, Mrs Murray, Rev Father Victor, Rev Father Martelli and one boy, and Rev W Shoolbred.

For Naples.—Mr J Logan.

For Suez.—Mr Aga Mahomed Reza Nemazee and Aga Mahomed Kurreem.

Per Str. *Zambesi*, April 1st:

For Southampton.—Major and Mrs Swetenham, two children, and two Misses Swetenham, Mr J A Innes and Mrs Innes, Dr W G Pratt, Messrs J S Taylor, John H Latham, Robert Williams, E Baker, A R King C H Bingley, and C W L Mornent.

For Brindisi.—Capt C E Yates, The Hon T C and Mrs Hope, The Ven Archdeacon Baly, Messrs Roger Sedgwick, K M Chatfield, C E Coles, I Lutlow, G H Daunt, R B Dooks, and Wm Payne.

For Venice.—Lieut-Col Chambers, Lieut-Col Greig, Messrs H B Lawford, H E Trevor, Wm Latham, J G Burbridge, J H Finlayson, and W R Pratt.

For Suez.—Madame Louisa.

PASSENGERS ARRIVED.

Per Str. *India*, 3rd, from Liverpool:

—Major Gubbin, Mr Thomas Godden, Mrs Trotter, Master Archi Bartleman, Mr M Clark, Mr Sanderson, Mr E Smith, Mr A Swan, Mr F Garland, Mr S Thomson, Mr Bryson, Miss Bernard, Mrs Bartleman, Mr N Thomson, Mr W Nicol, Mr F Bliss, Mr J Mathewson, and Mr G Lishman.

Per P. and O. Str. *Bokhara*, 3rd:

From Southampton.—Mr A W Campbell, Mr A Brasson, Mr T A Jebb, Mr E Flint, Mr J T Harris n, Mr J Smith, Surg-Major and Mrs Fitzgerald, Surg B A Koysjee, Surg H P Jervis, Surg Nariman, Mr J Williams, Mr J T Bliney, and Surg M E Reporter.

From Venice.—Mrs Strachey, Mr T B Partridge, Mr D G Burkley, Mr H Gompertz, and Mr A N Pearson.

From Brindisi.—Rev T R Wade, Mr J C Shaw, Col G A Arbuthnot, Major Waller, Dr T G Hewlett, Mrs Hewlett, M A H Mahomed, and Dr H V Carter.

From Aden.—Sergt Brown, and Capt Falle.

Domestic Occurrences.

BIRTH.

JEDDO:—April 3rd 1878, at the Bombay, Medical Mission the Wife of W. Jeddo of a Daughter.

MARRIAGE.

O'BRIEN—TAYOR—April 2nd, at the R. C. Cathedral, Bombay, T. M. O'Brien, Surgeon-Major, A. M. D., to Olivia, second daughter of George Taylor, Barrister-at-Law, Inner Temple.

DEATHS.

FUCHS—March 29th, at Sigra, Benares, of confluent small-pox, the Rev John Fuchs, C M S, in his sixtieth year.

BLAKEMAN—March 30th, at Albion Place, Bombay, Mr. John Henry Blakeman, Chief Superintendent Accountant General's Office, aged 48 years.

MAYERS—April 2nd, at Jail Road, Bombay. W H G. Mayers late Deputy Superintendent, H M's Common Jail, Bombay, aged 39 years.

"BOMBAY GUARDIAN."

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